The Bombay Guardian.

VOL. XXVII.—New Series.—No. 10. SATURDAY, MAY 7, 1881. Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

May 15th, 1881.——*Luke* III. 7-18.

"O generation of vipers." 7. We learn from Matthew's Gospel that these words were addressed specially to the Pharisees and Sadducees, teachers who were misleading the community, substituting the traditions of men for the word of God. The language is as strong as it could be. Our Lord used the same expression in speaking of those who blocked the way to heaven for the simple, persuading them that *they* were adepts of religion and that it was impossible that publicans and sinners could ever find the way of life. John the Baptist and the Lord Jesus would doubtless apply the same language to some of our own day occupying influential postitions in the church, but misleading the people as to the way of salvation and the nature of true religion. In the physical world a viper is a viper; a venomous creature; and it is not thought an act of charity to cause people to believe that it is an innocent creature; but in social or eccleaiastical life, it is thought a terrible breach of charity to speak of men whose doctrine is poisonous, as vipers. Observe that John and our Lord said this to their face. (*Gen. iii. 15.*)

"Who hath warned you to flee from the wrath to come?" Why was the dispensation of the Messiah announced as a day of wrath? Because with him was the truth which was to cover with confusion those who were not conformed to it, when God should testify to the words of Christ by raising him from the dead, and revealing him on the throne of heaven. "Wrath is come upon them to the uttermost," says Paul in 1st Thessalonians, concerning the Jews, with reference to the impending destruction of the nation.

"Fruits worthy of repentance." That shall appropriately betoken a change of heart with regard to the sin which you have insisted on calling righteousness. "God is able of these stones to raise up children unto Abraham." John, speaking by the Holy Ghost, aims a terrible blow at those who believe that to be the lineal descendant of Abraham, was about as much righteousness as a modest man might aspire to. To say that God could raise up such from the stones was a forcible way of pointing out that something far beyond this was necesary to constitute men disciples of the Christ.

"The axe is laid unto the root of the trees." As an intimation that they were about to be laid low, and yet that there was a brief respite for repentance. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Good fruit is such as shows a change of mind with regard to sin. What formerly attracted now repels; what forerly repelled now attracts. When the people ask for definite instruction as to these good fruits, he says: "He that hath two coats let him impart to him that hath none; and he that hath meat, let him do likewise." Let us suppose the multitudes thus addressed going back to Jerusalem fully minded to carry out these instructions. Almost every man would find that he had some superfluity of wardrobe or of provision or of money, or of books, or of furniture, and would find in his neighbourhood some body who was ill-supplied in these particulars. All this would come very easy if first self were disseated and love installed in the heart; but if self retined its place, it would be like the pulling out of teeth or the cutting off of a hand. In this case the thought would present itself that the words of John were not to be taken literally, and were only intended to make us think more kindly of our poor neighbour and give him occasional relief. So long as the will is not taken captive by the spirit of truth, the mind knows how to dispose of these hard sayings. If it can do nothing else it will relegate them to the future.

To the publicans John says, Exact no more than that which is appointed you. He did not tell them what others were telling them, that they should have nothing to do with the collection of tribute for a heathen Government. The soldiers also enquired what they were to do to show their repentance. John was very ready to teach them, knowing that in every relation of life there are specific duties that must be fulfilled. Very much of Paul's epistles to the churches, is taken up with the specification of the duties attaching to the members in these several relations. John said to them, Do violence to no man, neither accuse any falsely; and be content with your wages. These soldiers acted as a kind of police in times of peace; they generally fleeced the community on whom they were quartered.

"One mightier than I cometh." 16. People were ready to hail John himself as the Messiah; he had an unbounded popularity; by submitting to his baptism they openly declared their conviction that the time for the appearing of the Messiah had fully come; that John was his forerunner; that they were utterly unfit for his advent. Baptism was a rite used in admitting proselytes of the Gentiles to these privileges of the Jews; and for Jews themselves to undergo it was an act of singular humiliation, and shows how great the ascendency of John the baptist. By receiving this rite they openly and solemnly avowed their purpose to be the Messiah's. Let us bear this in mind; the great majority of the people of Jerusalem and Judea thus positively declared their readiness to receive the one whom John might present to them as the Messiah, whether himself or another. We see the abnegation of John in consenting to sink back into insignificance on the appearance of Christ. John declared that the One whom he was to introduce, was of such incomparable superiority that he was not worthy to stoop down and loose his shoe-latchet. John would not have used this language of any man, of Moses or Isaiah, or other prophet. "He shall baptize you with the Holy Ghost and the fire." Who but God can baptize with the Holy Spirit? That language would be blasphemous or rather preposterous, if used concerning a man or creature. Water cleanses, but fire consumes. The Divine Spirit comes into the heart of the sinner to create him anew in righteousness and true holiness. "Whose fan is in his hand," and he will thoroughly purge his floor; he will gather the wheat into his garner and burn the chaff with unquenchable fire." The power to do all this is in the Gospel of Christ, and if not yet displayed, it must be because of the unbelief of his people.

WEEKLY REVIEW.

—A friend in Bombay has favoured us with the following extract from a home letter which will, we are sure, be read with much interest by many:

"The *Times of India* has been full of Victor Jacquement of late and with a thrill I read that his grave was found in the Protestant portion of the Cemetry and the Editor remarks that hence it would appear that he died in the Protestant faith.

You remember my telling you of Mr. Walford of Suffolk who married the daughter of my dear friend Major Lowe and how I am god-father to their daughter? How Major Lowe was commanding the Palace guard at Delhi when Victor J. came there with introductions and Major Lowe showed him all the lions. Major L was then i n his first love of Christ and he told me how he struggled over telling Victor J. of his salvation, dreading the talented man's ridicule, but he prayed on, and God gave him strength and to his surprise Victor J. said "well now, I have taken up every subject but this, of which I know nothing; let me hear about it" and there were long talks on the subject, Victor J. taking much interest in the subject, and on parting Major Lowe gave him a Bible and Victor J. promised to read it. Leaving Delhi Victor J. made his way to Bombay and within 3 months was dead. How can one avoid connecting the grave with the Bible, and thinking the faithful witnesser was rewarded."

—We are glad to find the following in the columns of a contempoary:

The Edinburgh Chamber of Commerce has unanimously adopted the following resolution: —"That the attention of this Chamber having been called to the subject of the opium trade between India and China, are of opinion that, in the words of the report of a special commitee of the House of Commons, 'the demoralising effects of the opium trade are incontestable and inseparable from its existence;' that it is maintained against the persistent opposition of the Chinese Government; that it exercises a most injurious influence on the export of British manufactures to China; that, on these grounds, the policy hitherto pursued by this country in relation to the said trade ought to be reversed; and that the alleged

exigencies of the revenue of British India are no valid reason to the contrary. That a petition embodying this resolution be sent to the Lord Advocate for presentation to the House of Commons."

Similar action has been taken by the Liverpool Chamber of Commerce, after a prolonged discussion of the matter. Mr. Samuel Smith expressed the opinion that Great Britian had lost, through the killing of legitimate trade, a far larger amount than she had gained through the opium trade; and we have no doubt that such is the case. We doubt, in fact, if Great Britain has gained any thing by the Opium revenue. A day is coming when statesmen will learn that there is nothing so costly as disobedience to the paramount power, using the word in the sense of the Supreme Power. The money that comes wrongly into the public Treasury, works its way out in expenditures not dreamt of, and which the blessing of God would have easily obviated. It is to us matter of great thankfulness that public sentiment on this important subject, in Great Britain, is beginning to form itself on the lines of justice, instead of those of expediency. The opinion is expressed that the Secretary of State for India has conveyed to the Government of India a request that the Bengal monopoly in Opium be done away with, and the system adopted there that obtains on this side, viz. the levy of a transport duty.

—We observe that whenever any of our contemporaries wish to speak with special disparagement of the *Bombay Guardian*, they describe it as a Methodist organ. The editor has of late years been connected with the Methodist body, and has not the slightest objection to the stigma, if people who do not know better, choose to regard it as such. But that does not make the *Guardian* a Methodist organ. The larger part of the constituency of the *Guardian* consists of those who are not Methodists. The Editor is as free and unfettered as it is possible for an editor to be, and his sympathies are wide enough to take in all who love the Lord Jesus Christ. But in general, when the word Methodist is used as a stigma, it has not reference to the denominational views of any church, but to the *Thoroughgoingness* of the Christianity that is advocated. In the same way individuals in other churches who propose to be thoroughly on the Lord's side, are called Methodists, as they were once called Puritans, Huguenots &c. &c.

—We have placed in our Epitome some stirring words by Mr. S. J. Padshah addressed to his fellow-Zoroastrians. He speaks with an honest and becoming indignation of some of the monstrous usages of the Parsees to which we ourselves have sometimes referred but not without bringing on ourselves severe objurgations by Parsee writers who shrank from the odium connected with publicity while they were perfectly content to have the abuses continue. Some of these things, such as the treatment of the dying, and that of lying-in women, might, we have thought, received the attention of the authorities, as the exposure of the dying on the banks of the Ganges, has received it. The Parsees, all the Parsees, are estimated to number about one hundred thousand men, women and children. It is just possible that there may be 150,000. The Parsee is therefor about one in ten thousand of the human family. Yet they claim to have a religion all to themselves. Nobody else of the 1,400 millions composing the earth's population may find a refuge in the Parsee community, and an awful ban follows the Parsee who dares to go over to any other system of faith. And yet, if the Parsee religion is true, it is certain that other religions are not true. If God accepts of such means of purifying sinful man as are set forth in modern Parseeism, He is certainly a very different God from the One set forth in other religions. The Parsees who wish to reform Zoroastrianism will find that something else than the removal of an objectionable cermonialism is necessary. A religion consisting of simply ethical notions will be powerless in that for which a religion is really needed by man. It is not so much light concerning duty that man requires as a vivifying power in the region of the affections.

—With reference to the statement about the treatment of a Native Christian at Indore, borrowed by us from the *Dnyanodaya*, we are authorized to say that no reference of the case was made by the Rev. J. M. Douglas to the European authorities.—The convert who was taken up on the plea of insanity, is, we understand, employed in Bombay.

—The idea of God as Mother is revolting to the spiritual sense of the Christian. The *New Dispensation* tries to find something in the Scriptures to favour this idea and alights upon Isaiah xlix. 15, where we read:

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.

Here the sentiment of the mother for her child is referred to by way of illustration, just as the eagle and the hen are similarly referred to. And the illustration is discarded as inadequate: "They may forget." In the same paper we find the following.

The present age, which in vanity calleth itself the Nineteenth Century, professes to be wiser than Christ Jesus. Such conceit is disgusting and intolerable. Christians, Hindus, Mahomedans, old men, young men, boys, all all are wiser than the prophet of Nazareth! Can conceit and impudence further go?

Christ said, "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." Some make themselves wiser than Christ and refuse to regard him as the one way to the Father; they know of many ways. The article from which we have now quoted goes on to speak of prayer offered in Christ's name as sure to prevail. A Calcutta paper expresses its surprise that Christian missionaries do not heartily welcome the utterances of the *Mirror* and *New Dispensation*, breathing such a Christian tone. Why did Christians of the second century not welcome the Neo-Platonists? Why did the apostle John in his epistles write so strongly against the Gnostics?

—We received a few weeks ago a letter from one of the ladies connected with the "Basim Faith Mission," in which she says:

"Yesterday we invited the European, Eurasian and some Marathi people to the dedicatory services of our now completed house. We believed it a grand opportunity to testify to God's faithfulness in answering prayer, and asked Him that it might be 'A day with the Lord is as a thousand years,' in the way He should get glory to Himself. Nearly all the people came; God helped us mightily; and some souls, we believe, were quickened."

—In our Epitome will be found a brief notice of the death of Rev. Dr. Punshon. This distinguished minister of the Wesleyan body died the day before the Mail left England. His age was 57.

—The many friends of our esteemed fellow-townsman, Dr. Vitters, will sympathize with him in the bereavement sustained by him, in the death of Mrs. Vitters, which took place last Sunday. They had been united in marriage 49 years. She died in the Lord, calling trustfully on Jesus with her dying breath.

UNITED STATES LETTER. No. II.

C. P. HARD.

The national theme of the week is the elation of the Republican party, because it now is supreme in each department of Government. Last fall it elected its nominee as president for the sixth time; Lincoln twice, Grant twice, Hayes, and now Garfield. It recovered its majority in the House of Representatives. It was supposed that it would have to wait a couple of years for a majority again in the Senate. But Mahone, the independent from Virginia, the old slave state and "mother of presidents," electrified the nation by voting with the Republicans a couple of days ago, the first opportunity he has had as a new member to define his position. This gives 38 Republican and left 38 Democratic votes on the making up of the Senate Committees which hava great influence in many ways, such as judiciary, commerce, foreign relations, etc. The Vice President, Mr. Arthur, Republican, is by virtue of office, chairman of the Senate, with casting vote in case of a tie. So this decides the complexion of the committees. That was an interesting time in the Senate when Mr. Hill of Georgia denounced Mr. Mahone as a deserter from the Democratic ranks. The fiery reply of Mr. Mahone, who next to Lee had been considered the ablest confederate General in the great rebellion, declared the reason of his being sent to the Senate by the Legislature of Virginia to have been that he should be an Independent, that he proposed to be his own master, to represent a free and fair ballot and progress and new ideas in the South. He was ably defended by Messrs Conkling, Logan, Hoar and other Republican senators, was cheered, and was congratulated by universal hand shaking on that side of the Senate. The President sent a bouquet of the choice flowers from the white House to the desk of the brave and enlightened leader the next day. It is understood that Mr. Mahone can command the election of 7 out of the 9 congressmen from Virginia at the next election. This seems to be the beginning of the breaking up of the old, tyrannical, bigoted democracy of the unregenerated pro-slavery part of the South, and the enlarging success of an organization which will welcome a fair expression of political views, emigration from the North or from abroad, the opening up of local resources to all who wish to invest time and money, fraternizing with the North, acceptation of all the results of the war, the turning of the face to a better future. The Mahone party, made up of Democrats and Republicans, called the Re-adjusters on some local issues, will work with the national administration, and may become allied with or incorporated into the Republican party finally. It would be a great blessing to the South if it would drop old oppositions and come over into the Republican party, the party of moral ideas, who liberated and enfranchised five

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on 28 February, 2020

millions of people, the party which has the bright prospect of carrying "liberty, equality, fraternity," from the northern lakes to the southern gulf, and from ocean to ocean.

NOTICES OF BOOKS AND REPORTS.

"*Thoughts on Idolatry.*" By the Rev. G. R. Navalkar. This is No. 4 of the "Papers for thoughtful Readers" issued by the Bombay Tract and Book Society. If we remember rightly there was a previous edition of this little work, and it was noticed by us at the time of its appearing. A generation ago those who attained to a perception of the evils of heathenism, never thought of casting about for any apology for idolatry; but now, among those who claim to be educated and enlightned and competent to carry forward the reformation of religion in this country, there are some who fancy that they have found some philosophical pleas for idolatry. Men are not impressed by the abstract and a concrete image serves to foster in the mind of the worshipper the idea of God as a person, as approachable and as one that hears prayer. The worshipper is of course to distinguish between the image and the being whose presence it is intended to symbolize. These pleas for idolatry have been supplied to unsophisticated Natives of this country by European *savants*, and have led many of them to try to invest the subject of Hindu idolatry with a cloak of respectability. The pamphlet under notice refers to these pleas and also speaks of the idolatry which consists in having a fictitious idea of God in the mind without any material image. We quote the concluding words of the pamphlet:

Although it is impossible to apprehend the Divine essence, or to make an image of the Formless, we must admit that mankind universally feel a strong craving for an outward visible manifestation of the Deity, something personal and human exhibiting, as in a mirror, His supreme goodness and majesty. It is this universal craving which often leads men to idolatry, that induces them to make a god of wood or stone, in whose form or feature they may conceive the Divine similitude. But the material body is only an accident; the inward spirit alone, the reality, and the secret actings of the mind are best seen in the life and character and not in inert flesh. By giving a prominence to the outward framework, the tabernacle of clay, the soul or spirit inhabiting it, would be entirely lost sight of, and the Divine perfections revealed in it would fail to affect us. Hence a Divine incarnation, urgently required as it is by us, could be useful to us only so far as it unfolds the Divine charater and glory in a *life, personal conduct*, independently of the bodily form with which it may be connected. The Christian Scriptures which speak of a Divine incarnation represent it, therefore, only as a moral manifestation, a revelation of the exalted being and perfections of the God-head in the life and conduct of a perfect man; and, while they give copious accounts of the words and actions of the God-Man they say not a word about his body—its form, colour, its beauty or glory. If they had described these latter particulars, the material accidents of the Incarnation would infallibly have gained an undue prominence, defeating its higher purposes. The Christian now sees in the Incarnation simply a visible manifestation of the Divine will and perfections—nothing of the Divine form or essence,—and thus escapes the temptation of making an image or idol. A material representation of the body of the Divine Man would not only be useless, but injurious to him; it would divert his mind from the essentials—the moral and spiritual glory of his Lord. The Ritualists and the Romanists forget this, and consequently convert the accidents of the Incarnation into a fetish, assigning but a subordinate position to its grand realities. "It is the spirit that quickenth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The bodily form of Christ is nothing; it is His words and works, animated by His spirit, and illustrating and enforcing His Divinity, that are effectual.

"*Bareilly Theological Seminary.*" Report for 1880. Rev. Dr. T. J. Scott is now principal of this Seminary, and Rev. M. L. Banerjea, Professor. There are also teachers of Persian and Arabic, Sanscrit and Hindi. Some of the missionaries of the M. E. Mission in N. India lecture on different branches. Of 21 men under instruction last year, 13 graduated, entering on the work of the ministry. The main object is to make the students acquainted with the Scriptures, and the course includes the studies that bear directly on the exegiesis of the Bible, Systematic Theology, Hinduism, Mahomedism &c. Connected with the Seminary there is a vernacular Normal department for the training of teachers. This Seminary is mainly indebted for its successful establishment to the generosity and assiduous endeavours of Rev. D. W. Thomas; besides giving Rs. 40,000 to it for 20 scholarships, money has been obtained chiefly in America for 37 other scholarships. Until the professorial chairs are endowed, a portion of the money raised is applied to the salaries of professors and teachers.

"*Indo-British Institution*, Bombay." Report for 1880. For more than 40 years this institution has provided a home and education for the humbler class of English and Eurasian children, besides affording the benefits of a day-school to children not living on the premises. There were 51 boys and 33 girls, boarders, on the 31st of Dec. last. Government grant, Rs. 1656, a considerable advance on the previous year. Contributions, Rs. 4,670. Mr. E. Critchell is Master in the Boy's school and Mrs. Duke, mistress in the Girls' school. Funds are solicited for a dormitory and for an infirmary.

"Report of the Bombay Committee for the *Propagation of the Gospel* for 1880" (S. P. G.) The following missionaries are connected with this work: Rev. C. Gilder, Indo-British Mission, and Rev. G. Ledgard, Hindustani Mission, Bombay. Rev. A. Gadney, Dapoli. Rev. T. Williams, and Rev. P. A. Ellis, Ahmednuggar. Rev. J. Taylor, Rev. J. J. Priestley, and Rev. N. Vishnu, Kolhapur. Rev. H. Lateward and Rev. C. Rivington, Poona. Missionary Candidates, Messrs. H. and D. Lord. Ladies Association, Miss Dobson, Bombay, and Miss Dyer, Ahmednuggur. Additional Clergy Fund: Rev. T. Corfield, Igatpuri; Rev. R. L. Page, Mazagon; and Rev. R. W. Evans, D. D., Parel. Mr. Gilder baptized 3 adults; Mr. Ledgard, 1; Mr. Diago, 6; Mr. Gadney, 3; Mr. Williams, 56; Mr. Taylor, 7; 13 were baptized at Poona; 5 at Mazagon. Speaking of enquirers Mr. Ledgard says:

"Had we any remunerative kind of work to which we could send them, so that they could simply earn enough to give them food and drink, many who now shrink back would at once come forward and have themselves enrolled as inquirers and candidates for baptism. Until something of this kind is undertaken by those able to carry it out, I fear we can never expect the natives of this city to become Christians in any considerable numbers. We have at the present a dozen or more who are seeking instruction, and may be put down as inquirers; but most of them are of this class, and would have no possible means of living if they embraced the Christian faith. Two have already asked for baptism, and appear anxious at once to be received into the Christian fold, and my only doubt in reference to them is, not of their sincerity, but as to what is to become of them afterwards. We cannot accept them with the understanding that they are to be in any way dependent upon us, as it is out of our power to support them, even if it were right morally; and there seems but little prospect of their being able to find means of supporting themselves."

In our notice of the Bible Society's Report, in our last issue, please read, Contributions, Rs. 2,198, (instead of Rs. 1,811).

"Sanitary Primer; being Notes on the preservation of individual and public health." 34pp. 18mo. This little book, prepared to be used in schools in India, has been published at the Am. Mission Press, Lucknow. It treats of Food, Water, Clothing, Bathing, Exercise, Sleep, Exposure; the House and its surroundings; of the Sanitary Management of towns and cities, with notes on the more common diseases, the health of children, the right use of hospitals and medicines. The treatment of such a wide range of subjects is of course elementary and brief, but the primer contains a great deal of useful and much needed information. It would go far to promote the health of the people of this country if they could be induced to be more particular about the water they drink, not as to whether some low caste man may have been drinking of the same, but whether it is free from noxious elements. Under the head of Sleep there are some judicious remarks, but we are surprised that there should be no reference to the custom so prevalent in this country of sleeping with the face covered so that the exhaled breath is again inhaled. The remarks under the head of Hospitals and Dispensaries are well fitted to meet the prejudices of Natives in the interior. In large cities like Bombay these prejudices are gradually wearing away. This little book is in simple language well adapted to translation into the vernacular, and it is proposed to issue Hindi and Urdu translations of it.

"Report of the Native Church and vernacular Mission work in connection with the *Free Church Mission, Poona.*" This report is a model of brevity. For instance, under the head of Evangelistic work, we have simply this:

"Four evangelistic services have been held weekly, two in the camp and two in the city, usually with large attendances. In December our workers intinerated for a fortnight visiting 14 villages.—3 kirttans."

Seven adults were baptized in 1880, several of them belonging to the family of an elder of the church. Communicants, 104; Sunday scholars, 70; Boys' Orphanage, including day-scholars 50; colporteurs 4; Bible women 2. Contributions of the Church, Rs. 340; tracts and pamphlets printed at the Mission Press, 7,550. The Rev. J. Small is in charge of this work.

The Bombay Guardian.

SATURDAY, MAY 7, 1881.

THE COMING KINGDOM. V.

We have considered some of the principles which are essential to the coming kingdom, and apart from which we have no right to expect that it will put on the power and glory foreshadowed in the prophecies. One of these principles is the absolute supremacy of Christ in his church. Another is the separatation of his people from the world. The third is expressed in the words, 'The Lord our righteousness;' the renunciation of every ground of confidence but that which is supplied by the atonement. Another principle that is vital to the triumph of Christ's cause relates to the weapons used in advancing this cause; they must be spiritual not carnal. By carnal weapons we understand those that carnal or worldly men rely upon for the advancement of their enterprises. Well, one of these is *wealth*. Men find in money the sinews of war, and the means of carrying out all designs of any importance. With money we can command the co-operatiou of men of every rank and condition of life. Are some millions of slaves to be emancipated? money is the key that opens their prison-door. Are the blessings of education to be spread among the masses? Money answers this end too. Armies and navies are equipped by money. Magnificent rewards are prepared for those who find out great inventions, and enrich the age with material triumphs not known to our fathers. Expeditions to the north pole, to the centre of Africa; money is expected to furnish the means of carrying out these. Then there is *influence*, reputation, high position, or to express it in one world, *rank*. This is another potent factor in the carrying out of great schemes. A word from a man occupying a certain position in society is mightier than any number of words from another. Men that wish to launch any great scheme upon the sea of speculation, are glad to get some names of influential men to parade at the beginning of their prospectuses. When the nobles, princes, captains, treasurers, judges, sheriffs &c. fall down at the feet of the great golden image, set up by Nebuchadnezaar, that settles the matter for the rest of the community. Then in the third place *intellect* is a mighty weapon that every enterprising man feels the necessity of yoking to his chariot. When men of superior intellect give in their adhesion to a cause, that goes far to commend it to the masses. But as they are not always competent to say what is intellect and what is not, it sometimes happens that they are taken in by men whose apparent intellect is simply self-assertion. Then there is fourthly, *tradition* or the spirit of conservatism or devotion to hereditary custom.

Another carnal weapon is *force*. Men are but children and incapable of thinking for themselves and they should be treated as children, and compelled to come into the right way. The tares must be plucked up by the roots. Heretics must be frightened out of their heresy and the contumacious must be put to death. This carnal weapon has often been used by those who fancied that they were helping on the kingdom of Christ, but who did not know Christ or the principles of his kingdom.

The fifth of these carnal weapons is *self-assertion*. Many tell us that nobody has any claim upon the attention of others who does not loudly declare his rights. To be modest is to invite defeat. The sixth item in this panoply is *conciliation*. We are to win people by pleasing them, by speaking to them of their good qualities, by addressing their love of approbation. How idle for any one to think that he will obtain the confidence of men without conciliating them. Must we not regard the man as insane, who fancies that he will be able to carry out an unwelcome project, if he lets men see that he is warring against their darling ideas and most cherished schemes?

When the Prince of this world came to our Lord in the wilderness, and offered him the kingdoms of this world and the glory of them, he really proposed that Christ should avail himself of the principles by means of which the high places of this world are ordinarily reached, that he should lay hold of the carnal weapons, the only weapons that have any power with men. For instance, the weapon of conciliation. All the Jews expected a temporal Deliverer, one that would free them from the Roman yoke, give them a visible supremacy over others, and clothe himself with splendour. The people would naturally think of Solomon, his boundless wealth, his great and conspicuous wisdom. When they who had eaten of the loaves wished to make him by force a king, their idea was that he would give them daily manna from heaven and dispense them from the necessity of working for their bread. When Peter, hearing Christ refer to the crucifixion, took his Lord apart in order to remonstrate with him for the avowal of such an issue to his ministry, he brought upon himself an humiliating rebuke. We shall find, when we come to look into the matter fairly, that there has almost always been a desire on the part of Christians to avail themselves of carnal weapons to make the kingdom of Christ ascendent in the world, And it is not to be denied that a corrupt form of Christianity has often been greatly assisted to obtain a wide domination by mesns of such. But the question before us is, How can the kingdom in which Christ only is king, make its way to absolute supremacy?

APOCALYPTIC SKETCHES. XXXIV.

In the 11th ch. of Rev. two witnesses or prophets are spoken of, and it is said regarding them that "if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; they have power to shut heaven that it rain not, and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will." This refers to believers and to the power with which they are invested when the word of God dwells in their heart, and controls their being. The word spoken by them, accompanied by the evidence which their lives furnish that Christ saves and blesses them, is like a two-edged sword in the hearts of those to whom it is proclaimed, convincing them of sin. If they yield to these convictions and proceed to exercise faith in Christ, it is well with them; from enemies they are changed to friends of the people of God. If they yield not, but harden their hearts against the truth, the word condemns them, and the judgment of God descends upon them; for "Unto whom much is given, of them is much required." Moreover believers pray that God's kingdom may come; Christ says "If ye abide in me and my words abide in you, you shall ask what you will and it shall be done unto you." According to the consecration and faith of God's people, God bears testimony to the word of his grace, saving those who embrace it and chastising those who resist it. If history were written by men who had a keen insight into the deep things of God, God's hand would be seen in chastisements of various kinds which come upon the nations that have rejected the testimony of God. The seven angels having the seven last plagues of God, spoken of in Ch. xv. now under notice, probably represent some spiritual advance in the Church of Christ. In connection with xiv. 1-5 we have spoken of the advance made in the church of Christ in the last century and a half, with respect to the fulness of the believer's title to holiness. We need not be surprised if there should be reason to believe that *pari passu* with this advance in Christian attainments, there should be marked judgments against those who have been conspicuous as opposers of the truth. Let us glance for a moment at the 149th Psalm, containing expressions which, if taken literally, could only be revolting to believers, but which, if taken in the sense we are now suggesting, have been and are being fulfilled. "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouths, and a two-edged sword in their hand; to execute judgment upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters; to execute upon them the judgment written." In this very Psalm the saints are spoken of as the *meek*, just as the Messiah in Ps. xlv is invested with meekness at the same time that his sword is girded upon his thigh for the chastisement of his enemies. Similarly the ancient prophets are spoken of as the instruments of the divine justice against the people concerning whom they prophesied, though all the prophets did was to utter the word of God with its invitations and warnings. When the word of God is faithfully proclaimed in a nation, that nation is placed under a new dispensation, and responsibilities previously unknown attach to it. Have there been no instances in modern times of kings who have been bound in fetters, or sent to a premature grave by the saints of God? The Christian people of England prayed mightily to God when Wellington and Bonaparte were hastening to meet each other, and the victory of Waterloo was the answer to their prayers, involving, though it did, the captivity and exile of the Emperor of France. We see then of how great, how stupendous importance it is that Christians should be a holy people, and should be pressing forward to the yet unattained heights of spiritual development. They who are described in the passage under review as having gotten the victory over the beast and his image and his mark and his number, over the last remains of the inheritance of worldly Christianity, are heard singing this song of Moses and the Lamb: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou

King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." *Thy judgments.* God's judgments are pronounced plainly enough, as plainly as they will be in the last day; but the bias in the minds of men hinders them from giving heed to these ju!gments. "My words shall judge them in the last day," says Christ. And in the accounts of the last day we are supplied with the very words that will then be used for the judgment of men. But the judgments of God must be embodied in the lives of believers, and must be expressed in providential calamities brought upon those who reject the word to their condemnation.

REMINISCENCES. CXX.

DIARY, New York, 1846.

June 20th. The last Seminary week. Unto Thee I will now and here ascribe honor and praise and glory for what thou hast enabled me to do. Oh Beloved, how shall I praise thee for what thou hast done for me and through me? Hallowed be thy precious name. October 1st, I wrote: 'I want to know how I can influence my brethen to their own greatest good. To overcome all evil tendencies in myself. To keep down the desire of their approbation and uppermost the desire of their good.' Hast thou not answered largely these aspirations? Thou knowest what thou hast done. Pardon all omissions, all want of yieldingness to thy dictates.

This has been a precious week. Last evening a final general prayer-meeting never to be forgotten. Such another I have never known.—Our last missionary association prayer-meeting. Agreed to pray for one another Saturdays at 6 A. M.—How kindly and lovingly God deals with me myself. Thursday night in bed, what exquisite hours. This afternoon too. I have learned this week that there are vast attainments yet to be made in faith. I believe I am going forward in this. My prayers have been strikingly answered in behalf of some of the brethren. I have gone through the examinations by faith, Christ being my prompter. There are undoubtedly a great many things which I yet do without consentaneous faith. The fact is, I need to have all the faith I have, about me all the time. I have offered up some prayers today, in faith, speaking conparatively. One is for Bro.—Oh what a mighty work was there to be done in his heart that after all, all, a[illegible]he should yet be so far from my Saviour. He has never, I think, known truly the beginning of the life of faith, but has been walking too much by experiences, emotions, social and sympathetic influences. Oh Jesus, why hast Thou tarried so long with him? Remove my doubts. Fill me with love, faith and truth, that my friendship may not be to him a mere nullity.

Is there any reason why I should not exercise more faith than any other being on the face of the earth? And do it at once? Oh let me counterbalance as much of the world's unbelief as I can.

22nd. He alone knoweth all thi[illegible] pertaining to the right and wrong of our hearts. When we shall see him we shall be like him, for we shall see him as he is. Here we are not like him because of the imperfections of our knowledge of him. The human conscience finds its perfection in him. 'When we shall see him we shall be like him.' It seems to be implied that we may be conformed to our knowledge of him. Here I stagger. May I be all that I know? May I not be? Is there any limit to the prevalency of faith when the word of God stands by us? I know there is none. We may be all that we believe; and we may believe all that we know. How much may we know? Jesus Christ, in all his relations to us, is fully revealed. The Bible is full knowledge. There is our perfect conscience; there is Christ, the perfect one. But we may never know the whole of this revelation. That is, there will always be defects in our knowledge, until we behold no longer in a glass, but face to face, him who is the image of God.

A heart that is seeking holiness wants the encouragement which arises from fellowship with one whose nature exhibits in perfection human helplessness and the perfect triumph of divine grace. Not a heart like itself; but a heart that has known all it knows, and knows all it seeks. This was what I sought through last year. Nothing was more valuable to me than the experiences of those who had reached what I was seeking. The world is to be recovered by divine sympathy as the first cause, and human sympathy as the second. But a broad distinction must be made between sympathy with sin, and sympathy with sinners. A man that preaches perfection seems to be preaching himself. The fact is that self is dead and buried, so far as the sanctification of body, soul and spirit is accomplished. But the church knows so little about the nature of man's dependence, the humiliating nature of the Spirit's operations, the utter inanity and imbecility of all our own powers, that it is entirely unable to separate human merit from high degres of holiness.

Met this afternoon in the street the "afflicted friend, a Unitarian," mentioned January 10th. Since then he has descended from one woe to another. He has been separated from wife and children; homeless, friendless, penniless, he has been wandering about the city, sometimes sleeping in the watch-house, sometimes in the street, going for days together without food. I have had many conversations with him, and have found that the lower he sinks in wretchedness, the more he hardens his heart against God. I have found him this afternoon in a deplorable state of misery and despair; longing for death; desiring it as the greatest boon. And yet as full of dire enmity against God as I think it possible to be. All appeals and remonstrances were met by a theory which makes God the author of all sin. He denies human responsibility. God made us what we are, gave us the wills we have, and what we do we must do, what we feel, we must feel, what we think we must think. Endeavoured to show him the fatuity of such sentiments, referring him to the hourly testimony of his own conscience, and before parting with him, solemnly reminded him of the day when we should both stand in the presence of Him that made us, and give account of our deeds and words. I asked him, if God was, as his theory made him, the only sinner in the universe, what reason he had to think God would deal tenderly in the future world with him. He seemed to think it impossible that he should be punished hereafter; but such a conviction could only arise out of some view of God as benevolent; but if God was *the sinner* of the universe what reason had he to expect any thing but malignity and ferocity from him. A Being that could inflict misery in this life upon creatures that were not responsible for what they did, could certainly inflict everlasting torment on their souls. He shrunk as every man must, from the plain avowal of God's sinfulness.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

A CORRECTION.

To the Editor of the Bombay Guardian.

DEAR FRIEND,—In the lines headed "Victory to Jesus" which you kindly inserted in your last issue, there is a very feeble rhyme at the end. It may be amended thus—

Soon shall stream the radiance
To Earth's farthest shore—
Glory without measure,
Glory evermore! M. M.

NOTICES.

BAPTIST CHURCH—The Rev. Hormazdji Pestonji will (D. V.) preach at the Chapel, Bellasis Road, Byculla, on Sunday the 8th instant. Hours of Service: Morning, 8 o'clock; Evening, 6 o'clock.

RECEIVED for House of Hope from J. K. Rs. 10; Mrs. Col. G. 100; Friend, Nassick, 5; J. S. Egutpoora, 10.

Epitome of News.

SATURDAY, APRIL 30.

—*Bombay Gazette*: A widow remarriage, the first of its kind in the *Bhatia* community, was celebrated on Friday morning at the new house of Mr. Madhowdas Rughoonathdas, on the Girgaum Back Road, according to orthodox Hindu rites and ceremonies.

—Same: A meeting of the Parsees, called by the Rahanumai Mazdiashna Sabha, again assembled on Thursday evening at the Framjee Cawasjee Hall, under the presidency of Mr. Nowrozjee Furdoonjee. After a long discusion, in the course of which some good and effective speeches were delivered, it was unanimously resolved, on the motion of Mr. Karshedji Kateli, seconded by Mr. Edalji Antia, two highly educated *mobeds* (priests), that in the opinion of the Sabha those mobeds who have duly qualified themselves by receiving a sound religious education, should be employed by the Parsees to perform their religious rites and ceremonies. With exception of one or two ebullitions of anger or enthusiasm, the meeting was very orderly. The Chairman, after the above resolution was carried, adjourned the meeting till Friday evening.

—Continuing the series of Health lectures initiated at the Society of Arts, under the auspices of the Ladies' Sanitary Association, Dr. Richardson took for his subject on the 2nd ult. "The Process of Breathing or Respiration."

Among others matters, the lecturer dealt with fashion, and the evil consequences resulting to its votaries from the artificial tightening of the chest by dress. He had seen instances in which the corset limited the chest to half its natural capacity. The wearing of a belt around the waist was exceedingly injurious. Mothers should not allow their daughters to wear such things, as it ruined their chests, and very often displaced such organs as the heart, &c. Again no greater mistake could be made by females than to carry the weight of the dress from the waist. The weight of the dress should depend from the shoulders and not from the waist, which was painful from the length of it. Men could not go through any kind of exercises if they were to dress themselves in long robes, as women do.

—*Times of India*: We learn from Belgaum that a large flight of locusts passed over that station about 3 p.m. on Tuesday.

—The *Gujarat Mitra* preaches a jehad against the monkeys of Gujarat. These animals are said to be making free with the property of their Hindu patrons, prying into their secrets, partaking of their food, wearing their clothes, and at times insisting upon adopting their babies. A monkey was recently observed at Cambay with a baby in his arms, making for his far off home in the jungles. The parents were distracted, but the little one was saved by a miracle, and the baffled monkey deprived of his breakfast. The *Sirkar* ought to look into the matter, which now goes under the name of the monkey plague.

MONDAY, MAY 2.

—*Times of India*, Calcutta: Calcutta and the suburbs appear nearly stationary, the figures

for Calcutta being 429,661 and suburbs 253,668 as against a total for Calcutta of 429,535, and for the suburbs 257,149 in 1876.

—*Bombay Gazette;* Rangoon, 1: John Costello, William Whitcombe, and Thomas Dunn, three soldiers of the 77th Regiment, were found guilty in the Recorder's Court on Friday, Costello of culpable homicide of a barman not amounting to murder and the others of robbery. The Recorder told Costello that the jury had taken a lenient view of his crime, and sentenced him to penal servitude for life. The others were sentenced to ten years' rigorous imprisonment each.

—*Lucknow Witness*: The many friends of General Haig will rejoice to hear that he has returned to India for a year, having volunteered to take up the work of an invalided Church Missionary in the Godavery district. This mission was founded, we believe, by General Haig many years ago, and has had a very remarkable development. This is probably the first instance in which a retired civil or military officer of high rank ever returned to India for the sole purpose of doing missionary work. It would be well if so worthy an example were followed by others, but among the large number of retired Indians now at home we fear not many men could be found either willing or able to do this.

—Rev. J. A. Northrop, on the recent camp-meeting at Lanoli, in the *Lucknow Witness*: God graciously helped every Christian worker, and there was not a single service at which his saving presence was not manifest. I believe that many ministers and members received additional power and joy in God's service, which will make them more useful as long as they live. The tide of salvation seemed to rise steadily to the very last, and the final service was the most satisfactory close I ever witnessed. The meetings of each day were nearly all in charge of our beloved presiding Elder of the Bombay District, whom God wonderfully helped to say and do the right things, at the right time, and in the right way.

—*Spectator*, Melbourne: An incidental proof of the influence which missionaries exert, even upon the heathen, has lately been given in Kaffirland. A Pondomise chief and his tribe murdered the resident English magistrate and his clerks, and spared only one of the party. This was Mr. Alfred Davis, son of the veteran missionary, the Rev. W. J. Davis, and a brother of another Wesleyan missionary. The chief threw his arms around him, and said to his warriors, "This is I: whoever touches him touches me." Speaking a short time after to Mr. Davis, the chief said—"There are only two people in the world I am afraid to meet, and they are your brother and his wife, and when I think of them there is a great lump in my throat. I am a suicide. Some people drink poison, some hang themselves, some shut their eyes and leap over a precipice. I'm doing the latter." And then he sent a sack of meal, a chest of tea, and other provisions to the mission-house to help to support the white people who had taken refuge there, seeming, as one of the inmates says, to be trying to quiet his conscience by kind acts.

—*Lucknow Witness*; Calcutta: Among the huts of Culcutta may be found hundreds of Christians who are hardly distinguishable from the heathen. They have drifted into the city from surrounding districts, and have not become identified with any of the Churches, and are consequently a law unto themselves in all matters pertaining to religion. Within two or three years past a good deal has been done for these people, but large numbers of them still remain only Christians in name, while some have dropped even the name. A public procession with drums and all the clanging instruments which so much delight the crowd in an Indian city, brings out all these half buried Christians in full force, and some of their exhibitions are not wholly edifying to spectators. On Friday evening as a procession was moving up one of our streets, some men imitated king David by dancing with all their might in front of the banners, while the whole noise and display shocked the nerves of some good people who witnessed it, and made them fear that our Native Christians were lapsing toward heathenism. For my own part, I have no such fear. I saw enough and heard enough to convince me that there was great danger of introducing wild fanaticism into such a mass of excited people, but by actual effort I also found that the people could be easily controlled. I am also convinced that the processions can be made powerful agencies for good. The people must be guided. The missionaries should join the processions, help to arrange the order of the march; supervise the selection of hymns, and teach the people how to avoid all that is unseemly or wrong. No people in the world are so fond of public processions as the Natives of India. In every part of the empire it is the same, and we will be unwise in the last degree if we deliberately take the ground that Christians must not use this strongly impressive agency in any way connected with their religion.

Tuesday, May 3.

—A momorial, signed by twenty-two thousand laymen, has been presented to the Archbishop of Canterbury, in opposition to the claim recently made for "the recognized toleration of wide diversities of ceremonial" in the church of England. The feeling which prompted the memorialists is described as one of profound uneasiness lest, under the plea of toleration, ceremonial practices and dotrines should obtain recognition which are alien to the spirit of the Prayer Book. The signatures include, besides many members of both Houses of Parliament, one hundred and forty-one generals and other officers of the army, thirty-one admirals and other officers of the navy, seventy-nine physicians and surgeons, seventy-five barristers and solicitors, and one hundred and ninety-one magistrates.

—*Times*; Trial of the Czar's assassins: The prisoner Jelaboff defended himself, speaking with considerable force and boldness. He was continually requested by the President to confine himself to the judicial side of the matter and his personal connexion with the event of the 13th of March; but he insisted on explaining the views of his party and his own views on the state of things in Russia. At one point, when he struck the front of the Dock, and said fiercely that he was also a Russian and demanded to be heard, there was a murmur of disapprobation from the body of the court. His ideas on revolution and Government it would not be advisable to give here, although he asked as a favour that his speech might be printed and published word for word. After the self-defence of Jalaboff, all the prisoners had a right of reply. Risakoff again spoke in a voice perfectly inaudible in the body of the court. He was understood, however, to call attention to what he considered extenuating circumstances. Michailoff pleaded his ignorance and poverty as a workmen, laboring 17 hours a day for only black bread and water. Helfmann only corrected some remarks of her counsel, Kibaichich followed the example of Jelaboff, though in a quieter and more respectful manner towards the Court. Perofskaja admitted much of her guilt, and asked to be dealt with regardless of her sex. Jelaboff only this time said that he regretted what he had said after hearing his fellow-prisoners, but it was difficult to see what he meant by this. The Court then rose, and returned about midnight with 24 questions, which the President read, detailing the various crimes against each of the accused. The judges then retired again, and in about a couple of hours again came into court, and through the President gave a verdict of guilty against all the prisoners on all 24 charges, except those against Risakoff, Michailoff, and Helfmann, for co-operation in making the mine in Little Garden-street. These verdicts having been signed by the judges, the Procuror asked for sentence of death on all the prisoners, and the counsel for the defence pleaded mitigation of punishment. At about 2 o'clock the Court again retired, the prisoners being removed as before, and only at 7 this morning when it was quite daylight and the public, weary of waiting, were dozing about the corridors of the court, did the eight judges reenter and pronounce judgment. All standing, excepting the judges, the President read the sentence of death by hanging against all the prisoners. They received the sentence with perfect calmness and indifference. The case of Perofskaja will be submitted to the Emperor before being carried out.

—A Copenhagen telegram says:—"A painful sensation has been caused here by the discovery that a distinguished person, who had occupied a high official position in Sweden, who was a Knight of the Seraphim, and who wore the Order of the Elephant and had received Orders from many European States, had committed forgeries, including the names of the King and Queen, for sums which are estimated to amount to £40,000 sterling.

—Mr. Henry Suter, an Englishman engaged in mining business, has been captured by brigands at Cassandra, near Salonica. His wife was also kidnapped, but she was allowed to escape by the brigands. A ransom of £15,000 is demanded for Mr. Suter, and a representation on the matter has been made to the Porte by Mr. Goschen. The Porte has telegraphed to the Turkish authorities at Salonica, ordering them to arrange with our Consul as to the mode of negotiations with the brigands as to the payment of the ransom. Mr. Goschen has since informed the Porte that he must hold it responsible for the safety of Mr. Suter and the payment of the ransom.

—*Madras Mail*: A fatal accident occurred at the Medical College yesterday. A student named James was teasing a fellow-student named Plunkett, while the latter was at breakfast. Plunkett had a table knife in his hand, and in waving James off, the knife accidentally caught the latter in the inner part of the left thigh, about three inches above the knee, by which the femoral vein and artery, and the long saphenous vein were severed. James's parents were telegraphed for from Bangalore, and arrived at 6 this morning; but found that their son had died at midnight.

—We are favoured with the May number of the Indian Railway Travellers' Guide, published at the *Bombay Gazette* Press, and sold at 8 annas.

—*Overland Mail*, April 15: A Land League conference was held at Dublin on April 11, when a number of speeches condemnatory of the Land Bill were made.

Mrs. Fletcher, the so-called spiritualist, has been sentenced to twelve months' imprisonment for obtaining money on false pretences from Mrs. Hart-Davies.

Amongst the deaths recorded this week are:—Sir R. H. Pollen; Admiral W. C. Browne; Mr. C. C. Balfour; Rev. W. M. Punshon; and Prince Pierre Bonaparte.

—The Rev. W. Morley Punshon, LL. D., died on April 14 at Brixton. He had been for some time suffering from weak health, and last month went on a continental tour. At Geneva he was seriously ill: and Dr. Hill, who was telegraphed for, left London and returned to England with his patient, who, however, was in a condition which gave little reason for anticipating recovery. The deceased was born in Doncaster in 1824. In 1840 he became a local preacher at Sunderland, and four years later took a pastoral charge in Kent. In 1868 he went to Canada, where he married his deceased wife's sister. He returned to England in 1873, and was elected President of the Wesleyan Conference in 1874. Many of his lectures and sermans have been published, and also a small volume of his poems.

Wednesday, May 4.

—We hail the expression of such sentiments as the following in the *Bombay Gazette:* Certain of the English newspapers and most of the "Society" journals have lately been pretending to suffer much anguish on account of what they are pleased to consider the shame, degradation, and humiliation of Britain, and some eminent as well as many little-known statesmen have expressed themselves strongly and a little tempestuously upon the same subject. Government shows a fearless desire to carry out what it believes to be right and for the ultimate good of the country which it represents, and because the course it adopts entails some degree of sacrifice, the cry is at once raised that the nation has lost its honour and is on the verge of annihilation. The worthy people who arrogate to themselves all the honour and patriotism of the country feign, for instance, to believe that a mistake acknowledged and rectified is disgraceful unless the acknowledgment and the rectification are prefaced by a sound beating administered to those who suffer on account of the mistake having been made, and who by a series of accidents which have occurred in their favour have been placed in the position of equals rather than of suppliants to the British. * * * One of the secrets of our strength is the apparent apathy but real firmness with which we, as a people, meet the reverses inseparable from the gigantic responsibilities which we have undertaken in all parts of the world. It is a sign of greatness in the character of either an individual or a nation that no vexation attendant upon a misfortune can make the man or the people blind to the sense of right and justice. It is the very fact that the honour of England is keen and bright that has lately made her hesitate to enter upon undertakings which would gratify only her pride of power and be productive of no lasting good.

—Mr. Ardeshir B. Kapadia, Advocate of the Bombay High Court, has been suspended for two years by the High Court for the following reasons:

"The result, then, at which we have most reluctantly arrived, is that not only did Mr. Kapadia dishonestly appropriate to his own purposes Rs. 6,448, money belonging to the East India Bank, of which he was one of the liquidators, but that his attempted explanation and justification of that misappropriation are false."

—Suspicions are entertained regarding the motives of the Hindaos in the late Mooltan disturbances. The Hindoos, for some reasons apparently best known to themselves, have all on a sudden objected to a practice which they have left unchallenged for years. The authorities have done all they could to prevent Hindoods from being scandalised by the exposure of beef for sale in Mahomedan shops, or by the carriage of meat through the Hindoo quarters of the city. It would seem as if the Hindoos were determined to push the beef question, by hook or by crook, into the law courts. A well-informed Correspondent on the spot tells the Lahore paper that the Hindoos have already collected a large sum of money, by some accounts seventy thousand rupees, for legal expenses. Being poorer than their litigious fellow-subjects, the Mahomedans might be put to very great inconvenience even if the prosecution against them should fail.

—Mr. S. J. Padshah in the *Bombay Gazette*: The Parsees have not dared to face Truth; they have attempted a compromise, and—failed! Not one of the numerous so-called Parsee scholars has attempted to challenge my assertion that Zoroastrianism is pantheism pure and simple. The more thoughtful among them, who spoke to me about the two letters you published in your columns above my signature, did not venture to contradict me. They only said that it was dangerous for me to preach such heresy to a people who were not prepared for it. One of them asked me how Luther would have been treated in William the Conqueror's time? This is an extreme case to put; but I cannot help thinking that, had Luther appeared in William's time, he would have speeded the Reformation by several hundred years, and the Church of Rome would have claimed fewer victims and saints.

I am afraid, Sir, that the Rahanumai Sabha, instead of taking a bold and forward step in the cause of reform, is only moving in a circle. Its resolutions and recommendations have nothing new in them. No one has questioned for a moment the advisability of imparting religious instruction to children and priests. Children and priests! What a curious "philosopical dictionary" would Voltaire have compiled on this combination of children and priests—a combination as curious as it is novel! But not to dwell two long on this unconscious witticism of the Sabha, I ask that pious body what kind of religious instruction have they in view? "Good thoughts, good words, good deeds"—why they are all very well when preached—a trifle better when practised. But was this all Zoroaster had to teach? Why, the Vedas, the Dhammapada, the Koran, all the sacred religious books have taught the identical truth in very much the same language. Depend upon it, Sir, Zoroaster taught something more, and that something the Parsees and their mouthpiece the Sabha are determined to ignore. What social and religious vandalism have they not been guilty of in sticking to the dead-letter of the Avesta and the Vendidad? How many wretched men and women have been hurried to an ultimely death that the virtues of cow-urine and the mummeries of funeral rites might be vindicated? How many beautiful and young maidens and wives have succumbed under the weight of our barbarous customs, which I need not detail. And *now* prate of reform, ye long-winded orators, who so complacently listen to the hoarse bass of your own voices! What will your children say when you talk to them of the necessity of religion? What will your children say when they see their sisters and mothers treated like criminals? And all this barbarity has the sanction of religion, the religion of Zoroaster! Surely, the Rahanumai Sabha does not know where the evil lies.

—*Times of India*: We have reason to believe that the directions received by the Indian Government from home, to consider the whole system of the opium revenue "with a view towards making the connection of the Indian Government with the opium traffic less direct," aim at assimilating the method followed in Bengal with that which obtains on this side of India.

Thursday, May 5.

—Press Commissioner: It is reported from Herat that the Sartip has been reconciled to Ayoub, and has given him his daughter in marriage. Sirdar Hashim Khan is in Herat, but is supected by Ayoub. The latter is also reported to have lost all confidence in the Herati troops, who are being disarmed and disbanded. The Kandahari regiments at Herat, of which there are nominally three, are very weak in numbers. All is quiet about Girshk. Several Alizai Chiefs have come in and professed allegiance to the Ameer.

—The *Mongolia* with English Mails left Aden for Bombay Wednesday, 4 a.m.

—Since the famous "Claimant roll" was carried into the House of Commons on a stick, there has been nothing approaching the magnitude of a petition just presented at Berlin. There is at present a very strong feeling against the Jews in the Father-land, and on Thursday the anti-Jewish party presented a petition for the suppression of the chosen race. This "document," it seems, consists of twenty-six volumes, comprising no fewer than fourteen thousand sheets of names. The Chancellor has promised to "look it over."

—A Hindoo, in Poona, cut the throat of his daughter, 3 years old. The prisoner was placed before Mr. E. T. Richardson, the City Magistrate, when he confessed that he murdered the child because his father was making out his will, leaving all his property to charitable purposes and nothing to him. On being asked what he expected to gain by cutting his child's throat, he replied that by doing so, he thought his father would repent of his folly, and leave him something.

—We acknowledge receipt of the G. I. P. R. *Monthlg Guide* for May, 1881, with time and fare tables.

—*Times of India*: H. M. S. Doterel, which has been so mysteriously blown up in the Straits of Magellan, was a new vessel. The telegram says that the captain and ten men were saved, and if that information is correct, no less than 124 souls have perished, as the Doterel carried 135 men.—The Doterel was a sloop, and in size and build resembled the Dragon, which was lately in Bombay harbour. She carried the same number of guns as that vessel, six, and was almost of the same tonnage and horse-power—1,137 tons and 1,130 H.-P. She was commanded by Commander Richard Evans.

—We learn from the *Dnyanodaya* that the Rev. Mr. Ledgard, S. P. G., baptized some days ago a Jew from Bagdad.

—Same: It is only a few months since an edition of the works of Heine, the German poet, was suppressed, if we remember rightly, in Germany partly on account of its socialistic views and partly on account of its indecencies. Many of his works are brilliant, but immoral. But at the close of life he entertained deep veneration for the Bible. In connection with reading Uncle Tom's Cabin he wrote: "The reawakening of my religious feelings I owe to that holy book the Bible. Astonishing! that after I have whirled about all my life over all the dance-floors of philosophy, and yielded myself to all the orgies of the intellect, and paid my addresses to all possible systems, without satisfaction, like Messalina after a licentious night, I now find myself on the same standpoint where poor Uncle Tom stands—on that of the Bible. I kneel down by my black brother in the same prayer! etc." Messalina was the wife of the emperor Claudius of Rome (A. D. 41-48), and is one of the most profligate and atrocious characters of history.

Friday, May 6.

—A long article on the Parsees in the *Bombay Gazette*, ends as follows: "Not more than two or three men in the community, probably, really comprehend the principles, the scope, and the teachings of the Zoroastrian religion. Therefore something, more than the education of the mobeds to qualify them to read the sacred books in Zend and Pelehvi is required. They might read them all without being nearer a right understanding of the doctrines they teach. What appears to be wanted, is that a committee of learned men who have made the Zend and Pelehvi scriptures their special study—men like Mr. K. R. Cama—should be appointed to thoroughly consider and revise the religious system, to purge from it what is obsolete and manifestly unsuited to the present age, and to take measures to bring the real principles underlying the outward forms and ceremonies home to the comprehension of all classes."

—Press Commissioner: News from Mandalay, dated the 27th ultimo, reports that the Captain of a Bhamo steamer states that all the cotton boats have returned to Bhamo in consequence of an insurrection against the Chinese having broken out among the Panthays.

—The *Pall Mall Gazette* remarks that the existence of compulsory apprenticeship is what the Boers have always denied, and in their denial they are supported by the testimony of all who are acquainted with the country. As regards voluntary apprenticeship, it may be bad or it may be good; but it is well to remember that it exists with the express sanction of the Imperial Government in more than one South African colony.

—Deaths last week, 463.

—Mr. Walter Cantopher, Head Clerk Thuggee Dpt. Simla, has been sentenced to one

year's imprisonment with fine of Rs. 1000 for libelling a lady.

—*Times of India*; Calcutta: An application was made to-day to the Police Magistrate by the directors and a few shareholders of the Imperial Silver Lead Mining Company for the arrest of Messrs. Archer and Falvey *alias* Joshua Keens, for criminal breach of trust in respect to 2,500 shares sold by them. There was a second charge against Archer of the embezzlement of Rs. 1,400 and Rs. 200 received by him from Surat and Calcutta from applicants for shares on Tuesday week, the date when he actually left for Europe, giving out that he was going to the mines. The Magistrate questioned the validity of the charge on the grounds of the company's probable indebtedness to Archer, and the application was refused.

—The appointment of the Rev. S. B. Fairbank as one of the conciliators under the Deccan Agriculturists Relief Act, has been cancelled at his own request.

—*Times of India:* At the Fort Police Court yesterday, Ramdeendass Ramdayal, a mendicant, was charged before Mr. Webb with assaulting Mr. L. M. Fernandez, a Port Trust employé, about a week ago. It appears the prisoner had encroached upon the Port Trust property by placing a stone idol in a convenient corner, which the complainant asked him to remove. The prisoner declined to accede to his wishes, and on being remonstrated took up the idol and struck the complainant thrice with it on his head. The prisoner was convicted and sentenced to rigorous imprisonment for two months.

—*Christian*: A correspondent writes:—I wish you would draw the attention of your readers to the importance of tract-and text-sticking. I have tried it for twelve months daily, and am so satisfied with its advantages that I purpose to spend the remainder of my days in doing it. I put them up on gates, in workshops, and go from door to door, and say, "Will you accept of a text to put up in your house?" I found one the other day that I stuck up ten years ago. I have a small flat straw basket (slung round the shoulder with a black cord or string), to carry a half-pint tin of thick paste, a sixpenny paint-brush, and a cloth. I find it opens up a sea of missionary work.

Selections.

ATONEMENT A GENERAL LAW.

BY REV. F. H NEWHALL, D. D.

In Christ there is no here nor there,
If His we ask not "Where?"
In Christ there is no now nor then,
If His we ask not "When?"

As melts the drop in ocean vast,
So melt my soul in Thee, O Love!
Where joins the future to the past,
There brood my soul, O Dove!

Atonement is not the cause, but the effect, of God's love to man. "God so loved the world that He gave His only begotten Son." Death is, as we have seen, interwoven into the very constitution of the world, but so is atonement also. (See Butler's "Analogy.") It is a general law of the universe. Pain and death are consequences set to guard law from violation, but we see vicarious pain and vicarious death everywhere. Children, and even remote descendants, suffer for the sins of their fathers, and parents joyfully sacrifice strength, ease and comfort, health, and often life itself, for the good of their children. The race is not a mass of independent individual units; it has such a solidarity that no man liveth or dieth unto himself alone. A good man blesses, and a bad man curses, his immediate community, and strong characters spread good or evil through whole nations, sometimes over continents and down generations of generations. The life of the true mother is often one long history of vicarious suffering. What pains of body and spirit, what toils, what sacrifices of ease and comfort, what long years of care, what days and nights of sleepless anxiety, what moments of agonizing suspense and struggle, make up the life of many a Christian mother! and these pains are the warp and woof out of which the life of her children is woven. Love, it is true, robs these pains of their sting, but yet they are life-long pains. In this world her travail is never done.

It is by the pains of the patriot that the foundations of the State are laid and guarded; by the pains of the reformer that truth is winnowed from error; by the pains of the martyr and patriot that our homes are kept for us, that society is preserved from vanishing into barbarism, that the flame of truth is kept alive in the earth. Men who love their kindred, who love their country, men who love mankind, who love the truth, cheefully suffer and even die for that which they love, and such men are the leaders of the human race. Their starry names form the constellations of history. The names of Marathon, Bunker Hill and Gettysburg thrill the world because of the glorious sublimity of vicarious sacrifice. Xerxes crushed the Spartan at Thermopylæ, but Greece was saved from Persia by the blood of Leonidas. The million-fold invasion surged back from those hearts of Spartan iron. Calvary is the spiritual Thermopylæ where our Captain fell beneath the hosts of sin; but the deluge of evil, rolling in from other worlds, was broken and turned as it struck His heart. To compare Christ with a human mother or with a warlike hero is to compare the great with the small, but Scripture warrants such comparisons to show the unity of God's government.

DIVINE PAIN.

It is generally assumed that pain is inconsistent with the perfections of God. But suffering no more limits the eternal than love, and all Christians, at least, believe that "God is Love." Heathen poets sing of the "blessed gods," sitting serenely above, untroubled by human woes. To the heathen philosophy it seemed vulgar and profane to imagine that these sublime deities would trouble themselves concerning the affairs of men. But the gods of Lucretius are not the God of the Bible. The God of David "pitieth them who fear Him like as a father pitieth his children;" and the God of John "so loved the world that He gave His only-begotten Son." Sympathy involves suffering, for it is the pain suffered by love yearning over the beloved. The higher and grander the nature, the greater the capacity for love and for suffering. The Christian mother suffers more than her rebellious and sin-hardened son when his crimes drive him to the prison and to the gallows. The great, sensitive, loving soul gathers upon itself a thousand burdens, and staggers and bleeds beneath them, while the selfish man grows ever more gross and unfeeling by indulgence in sin. And this vastest of human souls, enshrined in the Son of Man and Son of God, had the vastest conceivable capacity for love and suffering. Christ, the Christ of Gethsemane and Calvary, is the manifestation of God's infinite love in human form; He *is* the suffering God. Let us not shrink from the sublimely high and sublimely consoling thought, "God was in Christ;" "in Him dwelt all the fullness of the God-head bodily."

THE INCARNATION.

The Son of God is God made man. For this was Abraham called, the Hebrew nation cradled in Egypt, trained by Moses and the prophets, schooled in Babylon, and restored to Jerusalem and Bethlehem, that Mary, the daughter of David, might bear the world a Saviour. This is the God for whom the world ever yearns and hungers; not the ambrosial Jove of Homer, not the serenely cold Dii of Lucretius, not the iron icy Absolute of Comte, but the Father who would gather His children to His heart as a hen gathereth her chickens under her wings; God suffering, yea, dying, for man! Is it too much to believe? Yes, it is, for man while earthly, sensual, selfish. The education of gospel love is needed; the patient, faithful exercise of gospel love is needed to bring man up to this mount of vision where he can see and glory in the cross of Christ. Only they who live in love can feel the sublime inspiration, the godlike thrill of love. Heroism was but a breath to Falstaff; Leonidas was a fool to Benedict Arnold; John Wesley was an ambitious enthusiast to Robert Southey, poet laureate; Paul and John were wild fanatics to Seneca and Tacitus; and Jesus Christ (O my Saviour! how can I write the words?)—Jesus Christ is a Caliban-union of impostor and fanatic to Ernest Renan, professor of Semitic languages and literature.

To the formal, fashionable Christian of to-day, gold is substantial—a material to build home and heaven of; the praise and admiration of men are substantial things—they are fragrance for the dying chamber, music to drown the harps of angels, and the shouts of millions robed in white; but the cross of Christ, that is foolishness; and love, that is but a word of four letters. How are such men to glory in the Cross?

The man Christ Jesus, the son of Mary, for three years bore the world upon His shoulders and received into His heart all the fiery arrows of hell. He was crushed and slain, but He rose to take the throne of God and judge the world. Thus "as by man came death, by man came also the resurrection of the dead." We have but to walk in His steps, and we shall be inspired by His love, share His victory, sit down with Him upon His throne. The grave is cold and dreadful, but His footsteps shine before us upon the dark damp stones, leading through tomb and upward to that throne where He sits forevermore.

SUFFERING WITH CHRIST.

To him whose life is "hid with Christ," and who has had "fellowship with His sufferings," all life's pains, however trifling, have vicarious richness and dignity. The Christian suffers as a unit in a suffering, sinful race. He suffers not in sad resignation, nor in stern, stoic patience, but in cheerful faith, in triumphant knowledge that his pain is, like his infinite Master's pain, for the good of man as well as for his own good and for God's glory. In his patience he not only possesses his own soul, according to Christ's promise, but he also saves the souls of men. In his sufferings he constantly reveals to men the infinite riches of the everlasting Gospel. Fellowship by faith with Christ's sufferings is fellowship with Christ's everlasting glory.

REST IN CHRIST.

Place is but change in perception, and time is but change in consciousness, and he who dwells in Christ craves no change; time and place are nothing to him, while Christ is all. The eternal rest has with him already begun. The new Jerusalem has descended around him, and inclosed him within its gates of pearl, through which he freely walks with patriarchs and prophets, in the light that is never clouded or eclipsed, for "there is no night there." He has found his Paradise, and man universal, the "Adam," shall find it at last. Look not regretfully behind thee, but "forgetting the things that are behind," "press toward the mark," the shining mark, the "New Jerusalem coming down from God out of heaven." —(*Zion's Herald.*)

EXETER HALL MEMORIES.

"In connection with Exeter Hall we have to thank God for the light, comfort, joy, and peace which millions enjoy in every part of the world, emanating from the large gatherings which in times past have been held in this hall"—so spake Mr. George Williams in the course of his

opening remarks on Tuesday last, when, on its Jubilee, this familiar hall was re-opened for the service of God, and his utterance must have expressed the thought of many who, while taking part in these interesting proceedings, reflected upon the history of the past fifty years and the stirring scenes which these walls have witnessed. The history of Exeter Hall may fairly be said to embrace all the great Christian enterprises of the past half-century. It is a hallowed spot, around which clusters the memory of the holy energy, the heart-stirring words, and the splendid work of many noble servants of Christ, now called home.

At the jubilee meeting we met with a veteran reporter who had been present at the opening of the hall in 1831, and who furnished us with many interesting particulars of past events. Previous to that time no hall existed available for public religious gatherings, and secretaries were generally compelled to secure a tavern parlour, which, however unsuitable and uncomfortable, was the best that could be had. The want of some central hall was sorely felt, and resulted in the erection of Exeter Hall, which was publicly opened on the 29th March, 1831. We have neither space nor inclination to attempt even an outline of the subsequent history of the hall; we only wish to remind our readers of some thrilling scenes of outstanding interest which have therein been witnessed.

In doing so, we must not omit to mention the first Temperance meeting ever held in London, which took place on the 29th June, 1831, when Mr. Crampton, the Irish Solicitor-General, struck the key-note of the Temperance movement—total abstinence from alcoholic drink.

In 1840 His Royal Highness the late Prince Consort delivered in Exeter Hall his first public address, on the occasion of his presiding at a meeting to promote the abolition of the slave trade. Three years thereafter His Royal Highness was present at a meeting for the promotion of Christian union, when clergymen and ministers of various denominations almost for the first time met on a common platform and for a common object.

The Earl of Shaftesbury, then Lord Ashley, closely allied himself with "May Meetings" in 1838, since which time he has presided more frequently at the various gatherings than any other gentleman. Hence it was most fitting that at the jubilee meeting he should occupy the chair and deliver the opening address in the restored hall. Every lover of good works must rejoice that his lordship should have been so long spared to counsel by his riper experience the workers of the city. Changed he is indeed in bodily appearance from what he is described in a capital word-picture which appeared in 1838; yet, as his words on Tuesday showed, the old fire still burns; and his heart beats true as ever towards every enterprise for the glory of God and the good of men.

One of the most memoreble addresses associated with Exeter Hall was that delivered by Dr. Duff, in 1837. on his own peculiar theme, "Foreign Missions," and it has again and again been referred to as one of the grandest pleas ever uttered for the missionary enterprise. "Nothing short of a reprint of the entire speech," says Dr. George Smith, in his "Life of Dr. Duff," "could do full justice to the orator: and severed from the flashing eye and quivering voice, excerpts give poor idea of the mighty effect of this address.

Amongst other noble names linked with the missionary enterprise, and associated with Exeter Hall, we may recall Livingstone who died for Africa, Moffat, the father of African missions, Ellis, and Mullens; whilst the name of Rev. Henry Venn is fragrant still in the memory of the friends of missions.

The Bible Society, founded in 1804, many years previous to the erection of Exeter Hall, has, since the opening of that building, always held its annual meetings therein, and in connection therewith such honoured names are enrolled as Merle d'Aubigné, Pasteur Monod, Wilberforce, Joseph John Gurney, Revs. Richard Knill, Hugh Stowell, John Augell James, and Baptist Noel.

Incomplete would be our reminiscences of bygone scenes if we did not refer to John B. Gough's first appearance in England, his first oration being delivered in Exerter Hall on August 2nd, 1853. On this occasion he won the hearts of the Temperance workers, and established his position as the first of Temperance advocates. With his subsequent visits to England, 1857-60 and 1878-79, Exeter Hall is closely associated.

The famous Exeter Hall lectures, delivered in connection with the Young Men's Christian Association, during the years 1845-65, constituted during that period the chief feature of Exeter Hall work. Amongst the various men of mark who, in the course of these lectures, eloquently pleaded in defence of Christian truth were Dr. Stoughton, Lord John Russell, Dr. Cumming, Willian Alexander, Deau McNeile, Thomas Binney, Dr. James Hamilton, Samuel Martin, Charles Vince, Alexander Raleigh, William Brock, Dr. Morley Punshon, and Dr. Candlish.

Nor has the preaching of the simple Gospel failed to attract large audiences, and to be the means of winning many precious souls to Christ. When Mr. Spurgeon found his Surrey Chapel too strait, he boldly engaged Exeter, Hall, which, young as he then was, he was the means of crowding Sunday after Sunday. Later special Sunday evening services were held by various evangelical clergymen, although they were compelled by parochial rights, somewhat strictly enforced twenty-five years ago, to abandon the work, which was at once successfully taken up by Nonconformist ministers. Mr. Moody's work in 1875 will be fresh in the memory of many, and his services in this hall were followed, we believe, by much blessing. And still more recently we had Rev. W. Hay M. H. Aitken's special five weeks' mission in Exeter Hall, when the Lord was pleased to grant rich blessing on the Gospel message.

The associations of the hall have ever been those expressed by the motto emblazoned above the entrance in the Strand, *Philadelpheion* (loving brethren); and here, as nowhere else, save in more recent years at Mildmay, have brethren of Christ of many names met in defence of the common faith, and learned to love each other as followers of the one Lord.

In this connection we have been much struck by a few sentences uttered by Rev. John Angell James in 1834, at a meeting of the Bible Society, words which, though generally accepted to-day, were then peculiarly forceful and necessary.

"While we maintain the truth, let us ever maintain it in the bond of love; for we are, and must be, in spite of ourselves, one in Christ. There can no more be two Churches of Christ than there can be two suns in the solar system. There is but one globe that is travelling round the orb of day; and however that globe may be diversified by climates, or convulsed with internal fires, it is but one globe still. And so it is with us; we are but one Church, however we may be divided by geographical lines or ecclesiastical distinctions. We are still rolling round the Sun of Righteousness, and are illuminated and warmed by His glory; and, though there may be some convulsions, we are still one, and are met to-day to realize a happy union. I hope it will be no disparagement of those who are here present if I add that we are here like uncaged larks, who have found their own cages too narrow; but the doors have been thrown open, and we now obtain full wing and rise into mid-air, singing as we soar, 'Grace be with all them that love our Lord Jesus Christ in sincerity!'"

Such words express the spirit of Christian love which has rendered Exeter Hall the centre of active Christian enterprise in all lands, which has animated those noble men who, during the past fifty years, have served their day and generation, which has linked together in love men who, in denominational distinctions, were widely apart; a spirit which, we trust, will continue to emanate in yet greater degree from the gatherings held in the hall, so that more and more the motto shall be true of those active in Christian labour and enterprise, and thus it shall be said by all, "Behold, how these brethren love one another!" (*Word and Work.*)

THE ALL-IMPORTANT QUESTION.

The Rev. T. DeWitt Talmage at the Brooklyn Tabernacle (Presbyterian).

The services in the Brooklyn Tabernacle yesterday morning were more than usually long, but the congregation, which filled the building in every part, showed no signs of weariness. After the prayer there was the installation of the elders, nine in number. Before the sermon Mr. Talmage read the names of thirty-eight persons who had joined the church since the previous Sunday. Speaking of the revival services, he said: "The revival interest deepens day by day, and at this stage of it there have been more conversions than in any revival in which I have ever toiled. About 140 have given evidence of a change of heart, and ninety-two of them have, during this month, connected themselves with our church. But we feel that we are only in the beginning of the work. Philip Philips, the singing evangelist, will assist me every night this week, except Saturday, when no service will be held."

Mr. Talmage said that the subject of his sermon was "The Question of Questions." His text was Acts xvi. 30: "Sirs, what must I do to be saved?" The preacher described the imprisonment of Paul and Silas, and the destruction of the prison. It was the prison-keeper who, at midnight, when the walls were falling about him, asked Paul and Silas, in the words of the text, the question of questions. The question was a courteous one, and by it the jailer recognized the manhood and honor of his prisoners' mission. It was a practical one also, as it was in regard to his present and eternal safety. The question was personal to himself and it was of incomparable importance to him. Every other question of his life was hushed up, submerged, forgotten, annihilated in the outcry, "What must I do to be saved!" Yet it was pressed out by crushing misfortune. It was the earthquake that roused up his anxieties; and is it not the loss of your friends, the scattering of your estate, the pursuit of your enemies and the fall of your earthly prosperity that compel to-day from hundreds to this audience the question, spelled out of tears and groans and heartbreaks, "What must I do to be saved?" The question was put by the prison-keeper on the run. It was hasty and immediate. He had no time to arrange his apparel. And so it must be with you. You have no time to spare. If I should swing back the door of the tomb and ask for one word of warning for this world, and then could utter only one word, it would come sounding out like the howl of the everlasting storm, "Now!"

While Philip Philips and his son sang "A Gospel Invitation," the baptistery was prepared. Four women and one man were immersed. A number of others were baptized by sprinkling.—(*N. Y. Tribune.*)

LOVED ONES GONE BEFORE.

"Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13.

When a royal heir comes to the occupancy of a throne, and is crowned amid befitting splendors, it is an august occasion. But what of that to the coming of an adopted son of the "King of glory" to the throne of immortality, and to his coronation in the presence of Divine

majesty, and an innumerable company of angels and glorified intelligences! How incomparably glorious that occasion!

Such a coronation has recently occurred, amid the splendors of the eternal realm—not one only, but many—of one, however, we now write. Rev. Elbert Osborn, familiarly and tenderly known as "*Father Osborn*," father of Rev. William B. Osborn, now a missionary in India, passed triumphantly into the city of the Great King, on Saturday evening, February 19th, aged nearly 81 years. Heaven must surely have resounded with hallelujahs when that veteran spirit, full-robed for the marriage supper, "swept through the gates washed in the blood of the Lamb."

He became a member of the New York Conference of the Methodist Episcopal Church in 1823, and has therefore been an ambassador of Jesus for fifty-eight years—almost sixty years of joyous and successful uplifting of the standard of the Cross. His ministry was prosecuted under embarrassment, arising from an impediment in his speech; and yet he was so remarkably endued with "power from on high," that this natural disadvantage was forgotten amid the unctuous proclamations of divine truth which fell from his lips. Having received "the anointing which abideth," he was mighty through God to the pulling down of strongholds. He won souls to Jesus everywhere, being privileged to rejoice over 1,300 trophies gathered in fiften years, and after that about 100 a year, aggregating about 4,000.

The secret of his ministerial power was, *a close walk with God.* Of all the honored servants of Christ that we have known, none have ever more deeply impressed us with the fact of divine intimacy and unbroken fellowship with the Father, Son, and Holy Ghost. He lived *in heaven*—his spirit was not of earth but of heaven—his invariable converse was of heaven. No one could be in his company five minutes without beholding the signature of the King upon his brow, and listening to words declaratory of his royal sonship.

How came he to this precious life of faith? Having been converted when eight years of age, he early became conversant with great teachers. First of all, he learned, as few men learn, how to sit at the feet of the Master Teacher, Jesus—learning of "Him who is meek and lowly in heart." Then he entered into familiar intercourse with the master teachers of Israel, those who had graduated with honor in the school of Christ. Before twelve years of age he had read 'Edwards' History of Redemption,' 'Hawes' Church History,' 'Wesley's Sermons,' 'Simpson's Plea,' 'Fletcher's Appeal,' 'Memories of Hester Ann Rogers,' and Mrs. Rowe's 'Devout Exercises of the Heart.' Thus, the foundations were laid deep and broad upon which a super-structure of spiritual character and life was upraised for *seventy-three years.* Now the topstone has been brought on with shoutings of "Grace, grace grace unto it!"

For some time past Father Osborn has been a resident of Ocean Grove, a great modern Christian enterprise, of which his honored son, Rev. William B. Osborn, was the founder, many of the fruits of whose toil the rejoicing father was privileged to see harvested. Often, on the platform, and in the social assemblies, he gave his testimony, always with electrifying unction.

Now, however, full of years, and full of honors, the veteran warrior has laid down his armor and put on his star-gemmed crown. The Master, well-satisfied with the fidelity of His servant, spared him the pain of a lingering illness, letting the chariot "swing long," and, as it were, noiselessly, so that the weary feet might just step in, almost unobserved, and quickly he was at home!

Until the last moment he was obidient to the Lord's command, "*Occupy till I come.*" One of his latest and blessed exercises was to write a testimony for the readers of the Guide, which appears in the February number and which we are sure will be preserved as a precious memento of this sainted man.

Just before his departure he was asked if he wanted anything. He answered, "Only to be more like Jesus, the Chiefest among ten thousand and the One altogether lovely." These were his last words. His remaius were interred at Pleasantville, N. Y. Jesus shall bid him rise again.—(*Guide to Holiness.*)

AMERICA.

(*From Evangelical Christendom*)

THE VOICE OF HISTOY.

An American journal remarks that the fact that there is not a leading paper in the United States that wishes or dares to speak otherwise than respectfully of Christianity is indication enough that the Christian religion rules there. Secretary Evarts, it is added, evidently also thinks so, if we may judge from a paragraph in his address at the presentation of the Egyptian Obelisk: "At the very time that Thothmes was rearing these great monuments of his power, a feeble Hebrew infant, doomed to death from his birth, uttered a feeble cry amid the bulrushes, when the daughter of Pharaoh disturbed his sleep. And Moses has come here, long before this obelisk; Moses, the greatest lawgiver the world ever saw; Moses, with his Ten Commandments, is in possession of the churches, and of the schools, and of the literature, and of the morals of society. Egypt is perpetuated not only here, but throughout our system of civilization, by the cry of the infant Moses, which has been expanded into a voice spreading over the whole modern world. Twenty-two years after this obelisk was raised at Alexandria, to mark perpetual dominion, there was born in the neighbouring and subject province of Palestine another infant, destined also to death. Christ, the Saviour, born then, has been a power and a light before which all kings and conquerors, all dynasties, all principalities and powers, have fallen in obedience. Before this obelisk from Alexandria reached our shores, we had heard of the names of Moses and Christ, and had seen the morality of Moses and the religion of Christ made a basis for civilization, for society, for national strength and national permanence, which will last for ever and for ever, and which can never be overthrown by any of the causes that overwhelmed dynasties and ruined nations."

Revivals.

Since the week of prayer we (*New York Observer*) have been receiving daily, from our correspondents in all parts of the country, the joyful intelligence that the Spirit of God is visiting the churches and reviving His work among them. During the past few weeks we have heard from scores of churches not only that there are indications of a better state of things, but that God is already working with power in the conversion of souls.

The methodist episcopal church is on the high road to wealth. Such, at least, is the statement of the New York *Independent,* which also says: Within a short time President (now Bishop) Hurst raised more than $300,000 for Drew Theological Seminary; and the Wesleyan University has added even more, we believe, to its endowment. One of the Wesleyans' princely benefactors—a quiet, unobtrusive Methodist layman—Mr. George I Seney, President of the Metropolitan National Bank, of this city, has just offered almost $250,000 for a "Methodist General Hospital," to be "open to Jew and Gentile, Protestant and Catholic, heathen and infidel, on the same terms." Within three years Mr. Seney has given in large amounts no less than $575,000, which not many years ago would have been considered a colossal fortune. Of this amount $275,000 went to the Wasleyan University, $240,000 to the Hospital Fund, and $50,000 to the Long Island Historical Society. Smaller gifts have been scattered with a lavish hand, and it really seems as though Mr. Seney's generosity will stop short only or the limits of of his fortune.

UNBELIEVERS AS WITNESSES.

The Legislature of Massachusetts recently refused to modify the law of that state relating to witnesses who are not believers in any religion. The law reads thus: "Every person not a believer in any religion shall be required to testify truly under the pains and penalties of perjury; and *the evidence of such person's disbelief in the existence of God may be received to affect his credibility as a witness.*" Mr. Higginson's Bill proposed to repeal that part of the statute which we have placed in italics. The Legislature refused to pass the Bill, and hence this part of the statute remains. Under the law as it now stands, evidence may be introduced going to show that a witness does not believe in the existence of God, for the purpose of affecting his credibility as a witness.

Miscellany.

—Those who think they can be holy by virtuous effort will do well to ponder over Dr. Chalmers' Early Experience. Rev. Sir E. Bayley writes of Dr. Chalmers that in early life he had a keen perception of that holiness without which no man can see God, but an *entirely false apprehension of the method of attaining it.*

He believed in the efficacy of effort. He strove, with the utmost earnestness to meet the high requirements of the Divine law, but he strove in vain; the law rose before him in its demands, as he rose in his endeavours. His attempts to scale the heights of perfection was like the laborious ascent of one, who, with failing strength, finds that precipice after precipice remains to be surmounted, and that each success only confronts him with new difficulties and makes his final victory more hopeless and impossible. He struggled hard to attain that high and heavenly morality which God's law requires; and he repaired to the atonement to eke out his deficiencies. . . . Out of this struggle he at length found exit by casting himself, with absolute confidence, on the person and work of the Redeemer; giving himself up to all the duties of li e. as one who had been freely and fully reconciled to God, through Jesus Christ our Lord. He abandoned, once and forever, the treacherous ground of "Do this and live," and p'aced his foot upon the firm foundation of "Believe on the Lord Jesus Christ and thou shalt be saved."—*Rev. Sir. E. Bayley.*

—The following is from the *Guide to Holiness*:

"St. Mark's M. E. Church, Buffalo, Rev. C. P. Hard, pastor, has been enjoying a remarkable revival. About 300 inquirers and 100 probationers have been received. Among the converts were several Romanists. The Church is sweetly blessed, and perfect love is becoming the joy and strength of quite a number."

—We take the following from *Service for the King*:

When is the Messiah to come?

Should the Scriptures be found to shed any clear light on this question, it will greatly help the honest inquirer.

According to Gen. xlix. 10, etc., we find that the tribal rod or staff, representing government, and a lawgiver or magistrate are to continue in Judah until *Shiloh* come.

There has been no tribal government in Judah for more than 1800 years.

Opponents to the claims of Jesus have felt the pressure of this passage, and have endeavoured to give the passage a meaning utterly out of harmony with ancient interpretation amongst the Jews, the great weight of Jewish tradition being in favour of its application to the Messiah. Dr. McCaul refers to the Targum of Onkelos, to Zohar, to Yalkut Shimoni, to Bereshith Rabba, and to Sanhedrin, in support of its reference to the Messiah on high Jewish authority. After a critical examination of every leading word in the passage, Dr. Mc-

Caul then gives the sense as follows:—"A chief tribal governor shall not cease from Judah, nor a subordinate magistrate from posterity, until He who is Peace shall come, and to Him shall be the obedience of the nations," *i.e.*, that until the appearance of Shiloh—the Messiah—Judah should not lose its separate existence as a tribe, nor its independent government; and that the Gentiles should be obedient to Him. The ten tribes lost their tribal existence more than 700 years B.C., but the tribe of Judah was not finally broken up till after the birth of Jesus. The birth of Jesus was followed, not only by the departure of the sceptre from Judah, but also by the obedience of Gentile nations; and both these events continue to this day. The advent of the Messiah was to occur before the sceptre departed from Judah; and Gentile nations were to accept Him as their Lawgiver. None other than Jesus of Nazareth, who came into the world *before* the departure of Judah's sceptre, is now receiving the homage of Gentile nations.

Is not this the Christ?

We stay not, for want of time, critically to examine every word in the passages quoted, which is indeed unsuitable here, and also unnecessary, for their meaning when correctly translated, is obvious enough.

Take for example the passage in Dan. ix. 24—26. Whatever difference of opinion there may be amongst Jews or Christians as to the length of the seventy sevens, or, as to whether the seventieth week is yet future, there can scarcely be a shadow of doubt about this—that the Messiah was to come and be cut off before the destruction of the Holy City and Sanctuary, accompanied and followed by a flood of desolations. Jesus came and was cut off before the destruction of the city and temple, He Himself predicting that destruction forty years before the event took place.

The destruction of the city and temple, the desolation of the land, and the dispersion of the people into all nations, followed the advent and violent death of Jesus; which is presumptive evidence of the strongest kind that Jesus is the Messiah of Daniel's prophecy. So that it seems that either Daniel must be denied or Jesus accepted.

Haggai, in chap. ii. 9, represents Jehovah as saying, "The glory of *this* latter house shall be greater than that of the former; and in this place will I give *peace*, saith the Lord of Hosts."

Peace, in an absolute sense, as here, denotes reconcilliation between God and sinful men, to be effected by the Messiah. The peace was to be procured *in this place*—Jerusalem. And the Peace-procurer was to appear in the second temple, which was to constitute the special glory of that temple, which otherwise was much inferior to the first temple, in that, in this second temple there were no ark, no Urim and Thummim, no Aaron's rod, no pot of manna, no manifested glory.

Malachi iii. 1 teaches the same doctrine, that the Messsiah has to come before the destruction of the temple. "The Lord whom ye seek shall suddenly come to *His temple*—even the Messenger of the Covenant."

The sceptre has departed from Judah; the city and temple are destroyed; so that the plain word of God must have been broken, or the Messiah must have already come; and as God's word cannot be broken, the Messiah must have come; and who but Jesus can possibly be that Messiah?

To myself, I confess, as a poor sinner on my way to meet face to face the God against whom I have sinned, and whose presence I cannot possibly escape, the evidence in favour of the Messiahship of Jesus is simply overwhelming, leading the anxious soul into true rest and peace as the Holy Spirit reveals to faith the purpose of the incarnation of God's beloved Son—"to put away sin by the sacrifice of Himself.

TELEGRAPHIC NEWS.

London, April 29th: In the House of Commons last night, Lord John Manners, on behalf of the Conservatives, gave notice of the following amendment:—"That though anxious to remedy the Irish Land Act (?) the Ministerial Irish Land Bill only confuses, without settling, the relations between the landlords and tenants."—A manifesto from the Catholic hierarchy demands a material alteration in the Land Bill, and denounces emigration, facilities for which the Bill provides.—Latest advices from the Transvaal state that the relations between the Boers and the natives are strained.

30th: A long discussion took place in the House of Commons last night lelating to the opium trade. The Marquis of Hartington (Secretary of State for India) said that the Indian Government have been requested to consider the whole system with a view towards making the connection of the Indian Government with the opium traffic less direct.—The report of the Committee of Enquiry into the Indian military accounts recommends the appointment of a permanent committee in London to act as a final revisional authority. In this recommendation the Marquis of Hartington concurs.

Constantinople, 30th: The Porte has reasserted her suzerainty in Tunis, but France opposes the claim.

London, May 1st: Her Majesty the Queen paid a visit to the grave of the late Earl of Beaconsfield at Hughenden yesterday.—The Radicals are opposing the proposal to erect a monument in Westminister Abbey to the late Earl of Beaconsfield.—Great alarm is being felt throughout London owing to the great prevalence of small-pox there.—News has been received from the Cape stating that the peace proposals have been agreed to by the Basutos.

Algiers, 1st: Desultory fighting between the French troops and the Khroumirs still continues in Tunis.—The French troops have occupied the Port of Bizerta, Tunis.

London, 2nd: Dublin has been proclaimed, and important arrests are momentarily expected.—Mr. Gladstone has written a letter to the Catholic hierarchy, declining the demands contained in their late Manifesto respecting the Irish Land Bill.—A large increase of agrarian outrages is taking place in Ireland.

3rd: Sir Charles Dilke (Under-Secretary of State for Foreign Affairs), in reply to a question in the House of Commons last night, said that the Sultan has issued an Imperial Irade accepting the proposed settlement of the Greek frontier question.—The House of Commons last nignt resumed the debate upon the Irish Land Bill. Lord Elcho moved the rejection of the Bill. The Conservative party will support Lord Elcho's motion. After some discussion the House agreed to the adjournment of the debate.—A Ministerial Bill has been introduced by the Attorney-General (Sir Henry James, Q.C.,) to the effect that persons entitled to affirm in courts of law should also be entitled to affirm in Parliament. The Bill is expected to meet with great opposition. Mr. Labouchere, M.P. for Northampton, gave notice last night that he will oppose the proposal to erect a monument in Westminister Abbey to tho late Earl of Beaconsfield.—Mr. J. Dillon, M.P. for Tipperary, has been arrested for making seditious speeches in Ireland.

4th: The British Man-of-War Doterel was blown up on the 26th April at Sandy Point in the Straits of Magellan. The captain and ten men were saved. The cause of the catastrophe is unknown.—Latest particulars concerning the blowing up of the British man-of-war Doterel state that eight officers and one hundred and thirty-five men were killed. It is supposed that the boiler exploded, thereby exploding the powder magazine.

Paris, 4th: The Committee of the Metallic Conference, appointed on the 20th April to frame a programme, have now completed a draft of the same, and the Conference will shortly reassemble.

Athens, 4th: Three Greek Army Corps have been ordered to the frontier in order to be prepared to occupy the territory ceded to Greece by the terms of the late settlement.

London, 5th: In a speech delivered by Sir Stafford Northcote at Kettering yesterday, he denounced what he termed "the Communist policy" of the present Government.—The Home Rulers will propose a vote of censure in the House of Commons against Mr. Forster, (Chief Secretary for Ireland), for having ordered the arrest of Mr. John Dillon.

PASSANGERS SAILED.

Per Str *Manilla*: May 1.

Mr nnd Mrs J P Watson, Mrs Adey, Major Cunningham's baby, one European nurse, and one native aya, Surgeon-Major and Mrs E H R Langley, two children, and one European nurse, Dr Colston, Colonel Carter, Major Bowen, Mr C Rawson, Mr Anthony Morison, Mr Hamilton Maxwell, Col and Mrs Wallace, Mr H W Payne, Miss Harding, two Misses Lazarus, Signor Zunini, Mr Higgins, Mr and Mrs Mackinnon, Mr C Shaw and one friend, Cap S J Butler, Mr Shapoorjee Aspandiarjee Kapadia, Mr and Mrs Guibert and one infant, Mrs Repton and one child, Mrs Symonds, two children, and two infants, Mr Mrs and three Misses Johnston, one bady, and one servant, Mr and Mrs B L W Winton, two Misses Keelan, Mr J Macfarlane, Lieut Col M G Clerk, Dr Malvany, Mrs Macdonald, two children, and one infant, Mr Courvoisier, Mr Necholetts, Monsr Jean Court, Monsr Pinturier Pierr, and Mrs Ascher.

Per Str *Clan Macduff*, Apr. 30, fro Liverpool:

Miss Bishop, Capt G M Bellases, Mr Slaton Keith, Mr P Tobin, Mrs Wilmer, Mr and Mrs McLeggan and three children, Mr and Mrs G R Williams and three children, Mr George Innes, and Major and Mrs Robert Annesly.

Per Str *Daptme*:

For Trieste.—Mr R E W Light, Mrs Light and 2 children, Col R S and Mrs Jackson, Mr Jackson and Miss Jackson, Col J J Elder, Col Hughes, Mr H C Radford, Col Russell, Mr W Doerr, Mr A Kreck, Mr J Tintner, Mr H Will, Mr T Reid, Mr E Hinz and 2 children, Mr A M Duncan, Mr S Hiz, a lady. For Briudisi.—Mr W M and Mrs Coghlan, C S; Mr M Mondolfo. For Port Said.—Mr J P Massauti. For Suez.—A gentleman.

Per P and O Str *Gwalior*, 5:

For Southampton.—Mrs E P Gambier and child, Miss Orr, Mr and Mrs C J Farran and 3 children, Miss Simmons, Sister Lucy, Lt Col E P Gambier, Mr J Peake, Mrs Villings, Mrs Carnegy, Mr T Scott, Mr C Mathews, Mr O Donaghue, Mr W Duncan, Mr A W Robinson, Mr G P Braidwood, Mr J Wright, Mr C Small. Mr G Higgs, Mrs Higgs, Mrs Loothill and child, Mr Wills, Mr Mills, Mrs Morrison, and Mr Ellis.

For Brindisi.—Mr J D Maclean, Col J H M Shamstewart, Mr F Lorraine Petre, Mr Griffith, Mr A E Watt, CS, Mr G B Reid, Mr W W G Beatson, Mr W F Halliday, Mr J L Lyell, Mr F L Latham, Sir W Gordon Cumming, Mr A Macmillan, Mr Anderson, Mrs and Miss Brandreth, Major Brandreth, R E, a gentleman, Mr J O'Brien, Mr J M Montague, a gentleman, Mr P J Falle, Mr J L Symons, Mr W Gell, Mr J E Wilson, Mr R G Thomson, Mr Figg, a gentleman, Rev A and Mrs Jones, and Mr and Mrs Piercy.

For Venice.—Miss Beilby, Major W C Mackinnon, and Capt J A D Gordon.

For Suez.—Hon Gay Dawney.

PASSENGERS ARRIVED.

Per P and O Str *Ravenna*, 2:

From Southampton.—Lieutenant-Col and Mrs Henslowe and infant, Miss Hill, Mrs S Dayrell, Mr J Pratt, Major and Mrs S Clive and inft, Mr W A Benkier, Mr and Mrs Gaston, Captain and Mrs Leighton, Captain Vincent, 2nd Lieutenant Caulfield, Mr G Ashby, Mr W Nicholls, Mr Hodson, Captain E L Burnett, 2nd-Lieutenant Reid, and Mr H B Goodall.

From Brindisi.—Lieutenant F E Cooper, Mr H W Jones, Mr E Pierce, Colonel Jenkins, Mr R A Lloyd, and Mr L Seymour.

From Venice.—Mr A G Ermens, Mr A Peychaud, Mr L Bonley, and Syed Murul Huda.

Domestic Occurrences.

DEATHS.

NICKER—April 12th, at East Durham, Norfolk, Mr Daniel Nicker, late Chief Inspecting Post Master, Bombay Post Office, aged 60 years.

GILLESPIE—April 25th, at Deolali, Mary Mildred, only daughter of N. Gillespie, Post Master, Dhulia, aged 7 years.

HARDIE—At Chindwádá, Central Provinces, on the 28th April, Samuel Hardie of the Free Church Mission.

VITTERS—May 1st, at Clare-Villa, Clare Road, Byculla, Ann, the beloved wife of John Vitters, aged 67 years and 6 months.

ELSAM—May 2nd, Glengarry, Mahableshwar, of typhoid fever, Margaret, daughter of Mr and Mrs H B Elsam.

SHERREW—May 3rd, at Egutpuri, of dentition, Henry John Maidment, the infant son of Henry and Grace Sherrew, aged 1 year and 2 months.

"BOMBAY GUARDIAN."

Subscriptions received from 30th April to 7th May 1881.

W. Euington, 15th June 1881, Re 1; J. L. P. Lyons, 30th June 1881, Re 1; J. Lodge, 30th April 1882, Rs. 8-6; Rev. J. H. Hacker, 31st March 1882, Rs. 7-10; Royal Asiatic So-

ciety Bombay, 31st March 1882, Rs. 6 ; W. Potts, 6th July 1881, Rs. 12 ; Abdool Raheemon, 1st July 1881, Rs. 6 ; A. R. Gordon, 11th April 1882, Rs. 6 ; Mechanic's Institution Bombay, 31st March 1882, Rs. 6 ; W. Thorley, 6th April 1880, Rs. 2 ; Dr. Chamarett, 30th April 1882, Rs. 7-10 ; J. P. Daley, 30th April 1881, Rs. 1-4 ; H. Y. Lester, 30th June 1881, Rs. 3 ; W. Bedford, 1st August 1880, Rs. 6 ; Rev. A. H. Frost, 18th January 1882, Rs. 10-14; E. A. Brooks, 9th October 1881, Rs. 3-13.

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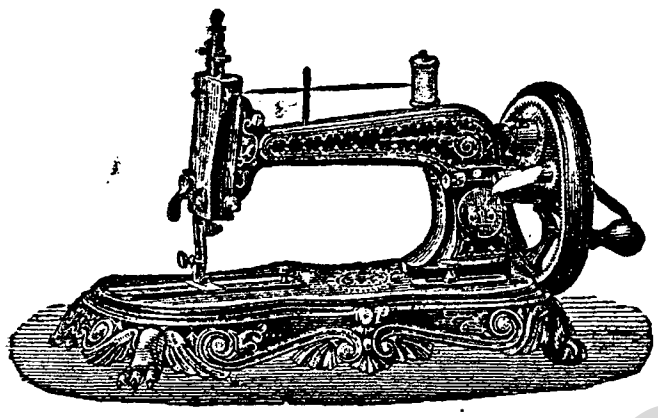

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